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60,000 Lithuanians were deported to Siberia. A number of priests were murdered, and some are said to have been crucified. In Latvia and Estonia the numbers deported appear to have been smaller; but the clergy of all denominations were hounded, slain, and shipped to labor camps. It is no doubt correct to say that no year in the history of predatory imperialism since the dawn of time has been characterized by so complete a lack of restraint. The individuality of the peoples was rooted out with implacable determination.

The Nazis drove the Russians out again, but in turn resorted to suppressions of their own. It was a time of dire distress for the Jewish minority, and of course also for anyone deemed to be opposed to their theories of race superiority. Deeply religious folk from the Baltic States were shipped to concentration camps. The Russians returned during the summer of 1944. This time large numbers of Lithuanians in particular fled to the West, the total being estimated at 80,000. Of the remaining inhabitants of the three countries, it is believed that more than 500,000 have been seized and sent off to Russian labor camps. There have been at least six round-ups of slaves. The first was in Estonia at the close of 1948, and it is believed that 50,000 persons were taken from their homes. The others have been carried out with the same irrational callousness. The deportations have stripped the countries affected of virtually all religious leadership which might have opposed Russian domination. Only 30 of Estonia's 250 Lutheran clergymen are still at work there, and comparable figures have been computed for Latvia. One Catholic priest out of five remains in Lithuania.

It is hardly necessary to state that the economies of the countries affected are exploited for the benefit of Russia. But one can grasp only with extreme difficulty the extent to which agents of Moscow dominate political and cultural activity.

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Even Nazism was by comparison liberal. Officials assigned the task, direct the government, the press, and education. The Russian language is of course taught in the schools. A relatively recent report from Estonia reads:

> Teachers of the Russian language must explain to their pupils the universal importance of this great tongue. It is the language used by Lenin, the greatest genius of the human race. It is the tongue in which Stalin addresses the toiling masses of the world. The Russian language will enable the student to understand Russian culture . . . and to acquire a knowledge of the world's most notable scientific achievements.

Training in the Russian language is accompanied by the dissemination of Communist classics, notably the works of Lenin, made available in cheap editions and foisted off on workers regardless of their wishes. Young people in particular are targets for Communist indoctrination, and nowhere have they been bombarded with greater vigor than in the Baltic area. There can be little doubt that in twenty years virtually all awareness of Christian thought and feeling will have disappeared, save among the rare survivors of an older generation.

All the usual devices—nationalization of Church property, suppression of religious education—have of course been resorted to here. The kolkhoz system has been widely introduced into Lithuania, largely in order to restore the efficiency of an agricultural system depleted of usable labor by the deportations. Although nearly all of these are reported to be under direct Russian control, the results appear to have been disappointing. A report assumed to be reliable has this to say:

> The names of Estonian kolkhozes provide a most interesting commentary on Communist propaganda and on the strict hierarchical sys-